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INTERNATIONAL BIBLE STUDY.

May 13*th* 1883——*Acts* IV. 18-33.

For comment, see last *Guardian.*

May 20, 1883——*Acts* V. 1-11.

"A certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the Apostles' feet." They who were converted in this revival of religion, were not all of the poorer class. Some persons of property were converted, and gave good proof of the genuineness of their conversion by very freely surrendering what they had for the relief of the poor of the flock, who constituted the large majority. Among those who are specified as having done thus, Barnabas is mentioned. This could only be where all were bound together in mutual confidence, and were persuaded that no one would think of abusing this confidence. Their confidence was in each other because it was in the Holy Spirit that dwelt in all. They believed that the Holy Spirit would guard the infant church from being ensnared by designing men. This trust was not in vain. The Holy Spirit whom they conspicuously honoured, took care that their trust should not be abused. Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? The Spirit of God thus exposed the plot of the man and his wife. There was no constraint upon them to devote their proceeds to the church. It was theirs before the land was sold and after. There was no law requiring this sacrifice except the law of Christian love. But for them to deliberately arrange to keep back part of the proceeds and make it appear that they had not done so, was an insult of the grossest character offered to the Spirit of God, whose temple the church is. They could not have any real belief in Christ or in the Holy Spirit. They were carnal and not spiritual. It was of the highest importance that God should arrest this sort of fraud at the outset The members of the church were all yielding themrelves without reserve to the Holy Ghost, and it was therefore possible for the Spirit of God to acknowledge them and guard them from the irruptions of crafty persons. This Ananias and his wife were doubtless persuaded that Jesus was the Christ, and that the blessing of God rested upon the church. and they thought it would be a good thing and a safe thing to be identfied with it. But not having fully surrendered to the Saviour they had not received the Spirit of God and had only their carnal reasonings to guide them. They thought it would be a good thing to have two strings to their bow so that if any thing happened to the church or to their claim upon the chucrh they might have something to fall back upon. But they were deliberately lieing to the Holy Spirit, present in the Church.

"And Ananias hearing these words fell down and gave up the ghost, and great fear came upon all them that heard these things." Observe that the death of this man was not caused by Peter, Peter simply showed him that he was acquainted with the facts of the case, and pointed out to him the nature of the sin he was engaged in committing. Ths Spirit of God deprived him of breath, and he fell to the ground a carcass. Thus when false fire was offered in the tabernacle, those who were concerned in it were stricken down by the judgment of the Holy One who dwelt in the Tabernacle. Under the dispensation of the Spirit, holiness attaches not to places and to things, but to persons, that is, to the spiritual temple of God. What we want is that the Holy Spirit should so reveal his glory in the church that wicked men should shrink from any design of defiling the temple of God.

"And the young men arose, wound him up and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in." Peter asks her concerning the sale, and she makes the same report that her husband had done. It was thus evident that they had agreed together to tempt the Spirit of the Lord. Men tempt the Spirit of God when they profess to be acting under his guidance and yet are guilty of falsehood. Are there none now-a-days who are tempting the Spirit of God? We fear, alas, that there are many. They profess to be thoroughly consecrated to the Lord yet are keeping for their own will a part of that which they profess to have made over to Christ. Men who have disobeyed the plain teachings of God, and have not confessed it, come forward to the Lord's Supper and if they are not stricken down it is perhaps because the faith of God's people is not up the mark. We learn from I Cor. xi. that the Lord has other ways of chastising those who are thus guilty; "For this cause many among you are weak and sickly and many sleep," (have have been taken away from earth)

Peter tells the wretched woman that her husband had died by the judgment of God and that the young men who were just returning from burying him were at the door to remove her dead body. She thereupon falls dead and is buried. And great fear came upon all the church, and upon as many as heard these things. The Jews were thus taught that the holiness of God was revealed not in their sanctuary but in the church of the Messiah.

I charge our young men against considering uncleanness more tolerable, because it is sanctioned by the customs, habits, and practices of what is called high life.

WEEKLY REVIEW.

—Mr. Justice Kernan of the Madras High Court, is decidedly Draconic in his ideas of justice. He lately sentenced a man of 70 years of age to penal servitude for life, for having stolen some brinjals and two bundles of plantains worth Rs. 2. Some time ago he is said to have given the same sentence to a man who had stolen four annas. It is true that a man who steals four annas is equally a thief with a man who steals Rs. 10,000. In the last century in England, men were sentenced to be hung for having stolen a loaf of bread. Public sentiment revolted against this thing, and legislation took on a milder form. It is seen now that there are distinctions in crime, and that men who in stealing take sparingly are not to be dealt with as those who steal without stint. The effect of such tremendous judgments as those pronounced by Mr. Justice Kernan will be that petty offenders will not be prosecuted. With regard to long terms of imprisonment, it is, as we remarked the other day, the state that chiefly suffers, as the entire expense of supporting and confining the prisoner for all those years is assumed by the State. Modern sentiment shrinks from the use of the rattan which culprits most dread, and the result is that the honest members of society are taxed to provide habitations, food, clothes, medicine, medical attendance and a guard of soldiers for the dishonest.

—A very pleasant evening was spent at the Baptist Church, Bellasis Road, Friday of last week, on occassion of the recognition of the Rev. Mr. Bell as Pastor and Missionary. We have already mentioned the arrival of Mr. Bell, sent out by the Baptist Missionary Society to have charge of their work in this place. There was a goodly gathering to welcome and recognize Mr. Bell. The Rev. Mr. Carey of Delhi presided, the Rev. Mr. Dillon offered prayer, addresses were made by the Rev. Messrs. Bowen, Carss, Stothert, Greig, Jeffrey and Hormusdji Pestonji, and by Mr. Bell himself. We are happy to have the opportunity of publishing (in another column) the address of Mr. Bell, and invite the attention of our readers to his valuable and important remarks

—The *Indian Witness* thinks it should be made a criminal offence for a man to become intoxicated The present law is utterly useless. We have expressed ourselves to the same effect, years ago. The law of the state has sanctions on which it relies to get itself observed by the community; but these sanctions are a dead letter to a man who is intoxicated. Men are hindered from injuring the persons and property of their neighbours by a salutary fear of the law's penalty. But when a man gets drunk he knows nothing of such restraints. He is in a state in which all the wisdom of legislation is completely

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stultified. Surely this should be regarded as a criminal offence. It ought to be so for the man's own sake, and for the sake of his neighbours.

—In the course of the last twelve years we have been present in meetings at which, perhaps, not far from 1000 persons have been so far wrought upon by the word preached as to come out publicly as seekers of salvation. A considerable number of these have stood fast and are to-day adorning the doctrine of God their Saviour; but a considerable number, possibly the majority, have not maintained their profession. This is precisely what was witnessed in days when the Gospel was first preached. The parable of the Sower shows plainly how the matter lay in the forecast of the Saviour. After the sowing came the testing; in the case of some, a little time sufficed to show that self was still on the throne; in the case of others, a longer period was necessary to bring out the facts. Our Lord's prevision of the matter leads us to conclude that even when the Gospel is faithfully and wisely proclaimed and pains taken to make the seekers understand the conditions of salvation, it is well if one class out of four bring forth fruit unto perfection and endure unto the end. In the greater part of the meetings at which we have seen seekers, there has been faithful dealing with them to make them understand the nature of the step they are taking, and what is involved in it. When a seed is cast into the ground its probation begins; it is then determind if the powers of nature are to take hold upon it and make it reproductive or not. There are some who, confining their attention to the things that make it difficult for men to come out as seekers, too readily conclude that every seeker is a saved man, and speak of him as such. Surely the parable which we have cited forbids that. All manner of tests are appointed unto the man who professes to be on the Lord's side, and even though he pass through some of these successfully, there may be others that declare him unsound. Some seekers are thoroughly in earnest and give themselves no rest till they obtain the baptism of the Spirit. We cannot overestimate the readiness of Christ to meet and bless every soul that really seeks him. He that spoke the parable of the Sower is the same who spoke that of the Prodigal Son. But the question is—who is a seeker? A man is not constituted a seeker by the simple fact that he stands up or kneels down among Christians and asks them to pray for him. If there is any habit which he is not willing to give up, some duty which he shrinks from undertaking, some sacrifice that he is unwilling to make, his seeking will be in vain. When a man reaches the point of full surrender, he may be regarded as a true seeker. Some are a good while before they reach this point, deceiving themselves and others perhaps. These considerations seem to favour a measure of reticence in speaking of those who openly take a stand as seekers of salvation. Very much interest is often shown in those who come out thus as seekers, and many are ready to pray with them and counsel them. But it would be deplorable if this interest passed away with the occasion. When an infant is born into the world it becomes an object of great care not merely for the hour but for a good while to come. So should it be with one who is born into the kingdom.

—In the last number of the *Christian* is a paper by Mr. Cheyne Brady, drawing attention to the force of the present tense in some passages of Scripture. For instance, He that believeth *hath* eternal life, not *shall have* Yes, but it is equally important to remark that *believeth* is also in the present tense; *believeth*, not *has at some time believed*, he who now believes now hath eternal life. Eternal life is life to be lived here upon the earth; a life the main characteristic of which is that it is God's own life. "Christ our life." The life is Love; God's own love revealing itself in our love to God and to man.

—Rev. J. Kiernan, in the *Indian Baptist*, speaks of having witnessed on the eve of writing the baptism of more than 90 men and women at Ongole, by Dr. J. E. Clough. Mr. K. has been six months at the station, and has seen 1400 persons baptized.

—We regret to learn that Dr. Valentine of Agra is compelled to go home again, his health having completely broken down.

—We drew special attention last year to the testimony borne by Earl Cairns to the Salvation Army. Coming from a person in his position and well-known piety it went far to counterbalance the adverse remarks of many. The last English papers contain a second letter on the subject from Lord Cairns in which while continuing to recognize must that is good in the movement, he refers to a number of serious drawbacks that have become evident to him, in the months that have elapsed. This letter will be found in our Epitome. Having published the former testimony, we feel bound to give his modification of it.

—A friend who left Bombay some months ago, writes from London as follows:

"The Salvation Army had their meeting in Exeter Hall, all day, and it appears to have been every way successful. The collections amounted to £10,000. But Mr. Booth and his immediate friends have made many enemies and about 7 out of 10 notices in the paper are unfavourable.—I attended the Holiness Meeting in their great Hall one Sabbath morning. There must have been not less than 2000 present, not "gutter people" as some suppose, but quite respectable. Major Howard presided, and conducted it in every way well. I also attended the evening service, the same day; it was in charge of Mr. Booth's two sons. Much that I saw and heard was good."

—How many of the Europeans who were roused to such an uncommon pitch of indignation, by the Ilbert Bill, expect to stand as criminals at the bar of a Mofussil Court? One would think that this position were a very common one, and that almost every Englishman in Calcutta thought it likely he would some day occupy it. Otherwise why this extraordinary ebullition of feeling? As a matter of fact we suppose that a very small proportion of the European community are likely to be thus arraigned, and it is just possible that these inculpated individuals may think it a matter of indifference whether they appear before a Native Magistrate or a European Magistrate.

—Mr. Kali Chunder Banarji, Barrister at Calcutta, has been burnt in effigy, because he is considered to have conducted in an unsatisfactory way the defence of Surendro Nath Banerji, in the Contempt of Court Case. Mr. K. C. Banerji conducted the defence in a very judicious and sensible way, we think; but he did not storm and rave against the Europeans, and this, some think, he ought to have done. This burning in effigy is getting to be rather too common. What does it mean? It really means this: Our feelings would prompt us to murder you; but to do this would not be convenient, so we burn you in effigy.

—Mr. Joseph Cowen, M. P. is the owner of a paper called the *Newcastle Daily Chronicle*, which is not only atheistic, but appears to look upon Atheism as the most important thing to be propagated in these days. It has lately published a series of letters entitled "the Triumph of Antichrist," in one of which the following sentence appeared:

It would have rejoiced the hearts of atheists in the olden time to see the progress of our days, when, for the consolation and enlightenment of the downtrodden poor, the atheistical pamphlet is fast taking the place of the Methodist tract. It would have pleased them to behold the number and variety of the leaflets and brochures that are circulated broadcast, and without let or hindrance, among the populace.

Mr. Cowen has been for some time where Mr. Bradlaugh covets to be. The House of Commons taxes all its ingenuity to keep out Mr. Bradlaugh, but has inside one who does not appear to fall behind Mr. B. in his devotion to Atheism. As for the complacent view taken of the progress of Atheism, we believe it to be greatly exaggerated. These people look through glasses of their own and can see nothing as it really is. There has seldom been a time in which evangelical religion has been more active in England than the present. If the Atheists in England could get up one such meetings as Moody and Sankey have nightly, they might begin to crow.

—Messrs. Moody and Sankey will commence their evangelistic campaign in London, at the beginning of next November.

—On Monday evening last, at Gospel Hall, Picket Road, instead of the usual preaching with musical accompaniments, there was a *Kirttan* in Marathi. Mr. Sumant Vishnu had kindly taken the trouble to prepare this, involving no small amount of rehearsal, and he took the leading part in the delivery. Mr. Sumant Vishnu has very much of his lamented father's spirit, manner and tact, and appears to be quite at home in musical performances of this kind. He was assisted by performers on the *mridung*, *saringi*, &c., besides a violin, and a harmonium, played by a Native Christian lady; there was also a band of singers. The subject of the Kirttan was 'the Prodigal Son.' This parable was expanded and Hindnized, so to speak. The performance lasted about two hours. There was a very large attendance, and the audience appeared greatly to enjoy the entertainment. We trust that it was more than an entertainment, and that seeds of truth found a lodging in some hearts. All who were connected with this musical representation, did their best to make it successful.

—The regular nightly meetings in the above-mentioned locality are well attended. Hundreds gather there nightly; Hindoos of all castes and classes, besides Mahomedans and Parsees, come and sit and hear the Gospel preached with directness and fidelity in Marathi, Hindustani, Guzarati, and sometimes English. The special attraction is the music, but fully half the time is taken up with preaching and prayer. The audiences are most orderly, and even during the sea-

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sons of prayer show no signs of impatience. We ask our readers to pray much for a blessing upon those who attend these meetings and upon those who take part in them.

—We gave some account in our last issue of an article in the *Bengallee*, decrying in language most vilipendious the course pursued by Judge Norris in allowing an idol, or rather a shaligram, (a black stone taken from the bed of a river and regarded as sacred to Vishnu,) to be brought into court, in connection with a trial as to the ownership of the idol. We do not suppose that the *Bengallee* would have troubled itself about the neglect of an idol, if it had not been for the intense feeling of race-jealousy that has sprung up lately in Calcutta. Judge Norris asked that the article might be noticed by the judges of the High Court, and Mr. Surendronath, the writer of the article, was summoned to stand his trial for Contempt of Court. He tendered an apology, but the Judges thought that the ends of justice would be better secured by a term of imprisonment, and they sentenced him to two months' imprisonment. Immediately it became evident that the sympathies of the Native community were entirely with the man who had maligned Judge Norris, and not with the latter. In fact the former has become the hero of the hour, and there was some rioting on the day of his trial, and a brickbat was thrown at Judge Norris. Nothing could be more deplorable than the way in which the Natives and the Europeans are arrayed against each other in Bengal. There is much that is reprehensible in the tone both of the English and Native journals.

NOTICES OF BOOKS AND REPORTS.

Report of "Free Church Rural Mission's in W. and Central India." Rev. N. Sheshadri reports the accession of 15 adults last year. Number of communicants in Bethel, Jalna and other places, 494. Anglo-vernacular schools, 2; scholars 100. Vernacular mixed schools, (boys' and girls') 12. A Home Missionary Society has been formed, supported by the Native Christians: it has six agents. Mr. Malhar is in charge of the Medical Dispensary Bethel, and reports favourably of the working of it. Extensive tours were made. Catechists have been stationed at five new out-stations.

The case of Radhabai wife of Mr. Pandurang Krishnaji Kank, a high caste Maratha, meteorological clerk to the civil surgeon at Bulthana. is deeply interesting. She had been an enquirer for the last six years or so. She received her first impression of the truth of Christianity from our Bible Woman at that place. Sometime ago one of her children took ill. She had even in those days lost all faith in the religion of her forefathers. She therefore requested the Bible Woman and a number of Christians at Bulthana to come over to her place and pray on behalf the child. The child recovered and Radhabai's faith got confirmed in the truth of Christianity, and she resolved to renounce the faith of her forefathers, and put on the Lord Jesus before the whole world. She informed her husband of her intention so to do, and, be it said to his credit, he allowed her to act according to her conscientious convictions. He himself, who had known Christianity for the last eighteen years or so resolved to follow her example. This is the only instance I have known when a female in this country was allowed to have full liberty of conscience to act as she thought proper. As her husband could not get leave to accompany her, she and her four pretty children came to Bethel, near Jalna, at the commencement of the year, from Bulthana, a distance of sixty miles, and after further instruction out of the word of God was baptized on the 25th of January at the Anniversary of our beloved Zion at Bethel.

"Memoir of Mrs. Valentine, Jeypore. With a sketch of her father, Judge Fraser of Lucknow." Nisbet & Co, London: pp. 257. Mrs. Valentine was the second wife of the Rev. Dr. Colin Valentine. Many will be interested in the sketch given of her father, Edward Fraser, who was brought by his widowed mother to India from the Cape of Good Hope, when he was 9 years of age, and had to battle with many difficulties both in his efforts to get an education and to provide a living for his mother and himself. He was a person of uncommon natural gifts, and the circumstances in which he was placed were doubtless the very best to enable these gifts to develop and mature. He made a number of commercial voyages with success. With other young men he formed a dramatic company and set a going a theatre. A year or two sufficed to cool their ardour. He became connected with the Sudder Dewani. While at Allahabad, somewhere about 1840, we judge, he was converted under the preaching of an Am. Pres. Missionary, Mr. MacEwen. He had been an enthusiastic Free Mason. He now laid this aside, and his life in many ways showed how great the change that had taken place in him. At Agra he came in contact with the Rev. T. G. Clark, who was afterwards of the Free Church on the Esplanade, Bombay, and who is now at Odessa. Some warmly appreciative and very interesting remarks from his pen on the Fraser family are given in this volume. Judge Fraser died in Landour in 1868. The Memoir of Mrs. Valentine will be read with interest and profit by many. She resembled her father in many things, and appears to have inherited much of his ability. She was well acquainted with the languages spoken in N. India and was thus peculiarly well fitted to be the wife of a missionary. It was immediately after the death of her father that she became acquainted with Dr. Valentine and she married him early in 1869. She was a person of strong religious feelings, and from her earliest years appears to have been a child of God. Dr. Valentine found her a valuable auxiliary in his work in Jeypore. The care and solicitude bestowed upon her children did not hinder her from continuing actively engaged in school and other work for the Natives, in whom she took a genuine interest. She seems very keenly to have felt, perhaps too keenly, the change in her husband's relations to the Home Society. She died in Jeypore in July, 1880, shortly after giving birth to another daughter. Her death-bed was very edifying, showing plainly that her citizenship was in heaven. We must here quote one word: "If you think I am dying do not give me any stimulants or any thing that will make me insensible, for I wish to deliver up my spirit into the hands of God with all my senses about me." How shocking for a dying one to be treated with stimulants and sent out of the world with the mind's equilibrium thus upset. We have much pleasure in commending this Memoir of an earnest and excellent lady to our readers.

We have received and hope to notice as soon as may be, the following: Life of Jesu Christ. Marathi. Complete. By Baba Padamanji.—Our Sailors and how to help them.—Report of Girgaum Church and C. M. S. Girls' Boarding School.—South-Sea Massacres.—Report of the Bombay Tract and Book Society.

The Bombay Guardian.

SATURDAY, MAY 12, 1883.

HOW MUCH OWEST THOU?

The measure of a man's devotedness to God will be very much determined by his estimate of what has been forgiven him. Simon the Pharisee might perhaps reply to Christ's parable, If there must be much sin in order that there may be much love, then this woman must continue to have more love than I have. I have lived a good life and this woman a bad one; and according to the principle now propounded she must excel me in love to God.—Please observe, Simon, that what excites the love is the estimate of sin, and the question for you is this: May I not be brought to take a different view of my sin so that it shall appear to me quite as heinous as this woman's appears to her? It is a matter of fact, sufficiently evident to all observers, that Christians generally have a defective sense of what has been forgiven them. Occasionally we meet with one who has such a profound sense of his demerit, that it ever seems to him that the utmost possible consecration can very imperfectly express his gratitude and sense of obligation. It cannot always be shown that these persons were more openly and scandalously sinful than others. The fact regarding them is that they have been shown their sin under very strong light, and it is this that makes them so cheerfully encounter sacrifices and engage in great labours for the conversion of others. There must then be some way whereby a man can obtain a peculiarly deep sense of his sinfulness.

Ordinarily, Christians contemplate the sufferings of Jesus as expressive of God's love. They aim at this: to be made acquainted with the length, breadth, height and depth of the divine love there expressed. This is very important, and is in fact indispensable. But it is no less important that we should come to the cross to learn the nature and magnitude of the sin that is forgiven us through the cross. And we wish in this article to urge upon our readers the desirableness of obtaining this deep sense of sinfulness in order that our heart may respond with alacrity to the motives brought before us in the Gospel. Some, perhaps, will be ready to protest against this recommendation, calling to mind the unhappiness that they experienced when under a sense of unforgiven sin. Yes, but what we urge is the right apprehension of the sin that has been forgiven us, and the Spirit of God knows how to show us this, without letting us lose our hold on the grace of the Lord Jesus Christ. Indeed how can we know the love of God, or be properly affected by it, unless we know the magnitude of our own demerit? The sufferings of Christ, his humiliation, his numerous indignities, his agony, reproach and death all combine to set forth the great

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ness of my sin. The question for me is not what view society takes of my sin, but what view God takes of it. God tells me this by pointing me to him who bore my sins in his own body on the tree. A cursory perusal of the Gospel record will affect me but little; there must be prolonged daily meditation kept up for long periods, with much prayer and with large expectation of the Spirit's power to reveal this matter. I treat cavalierly a person whom I afterwards come to know as a much more exalted person than I imagined. I ask his pardon, but in a flippant sort of way, indicating that I think very lightly of my offense. He may forgive me, in the sense that he does not cherish any rancour; but really what I am asking of him is that he should adopt my low estimate of the offense, and acknowledge that he is not a person of much consequence. There is no true repentance in this case, and there cannot be any true forgiveness. So long as the offending party clings to his inadequate view of the fault committed, he cannot receive a true forgiveness.

With my slight views of the nature of the offense, I will be likely to repeat it at any moment. A man owes ten thousand pounds to another, and one day, meeting him, he gives him a cheque for £100, saying this will make it all right between you and me. This would be adding insult to injury. Now there is too much reason to believe that there are very many in our churches who deal thus with God and their sins. They have a very defective estimate of sin as committed against the sovereign ruler of the universe. And the multiplied considerations brought before them to lead them to greater devotedness, fail of effect, because there is always this fundamental mis-estimate of the nature of their sin. Job was the model man of his day, yet when God appeared to him in glory, he exclaimed, I have heard of thee by the hearing of the ear, but now mine eye seeth the, wherefore I abhor myself and repent in dust and ashes. Now there is a power in the cross of Christ to set our sin before us as darkly as Job's sin was brought before him. Many Christians are daily asking God that they may grow in grace, and yet they neglect the means which God has ordained for that purpose. If Paul excelled other Christians in his devotedness it was because he regarded himself as the chief of sinners. As sin is to be estimated by the greatness and goodness of the being against whom it is committed, and as all sin is against God, we suppose it possible for one whom men might call the least of sinners to have as deep a sense of his sinfulness and of the value of forgiveness as Paul himself had. Let us learn to look at the sufferings of the Lord of glory as the expression of the divine conception of our sin. The readiness that men have to speak about the sins of others, shows how very superficially they have studied the matter of their own sinfulness.

APOCALYPTIC SKETCHES. LX.

"He was clothed with a vesture dipped in blood." xix. 13.

A horse is in a certain sense a throne for his rider, with this difference, that it conveys him from place to place, and may designate that he is taking unto himself in successive places the royal power that belongs to him. The vesture of a king is suited to his rank and shows wherein he makes his glory to consist. The blood with which the vesture of the King of Saints is died, is his own blood. The sacrifice of Calvary is the glory of this King of kings. John saw a Lamb as it had been slain, in the midst of the throne. The cross is the power of God and the wisdom of God, and the word that records the sufferings and death of Jesus embodies the majesty, supremacy and magnificence of God.

"His name is called the Word of God." What we call the word, namely, the Scripture shall in the day of Christ's glorious manifestation become thoroughly identified with Christ himself; all revealed truth shall be found in Christ, and Christ shall be found in all revealed truth. It will then be seen by all that as they have dealt with the word, it will deal with them; every word that oppresses the conscience of the awakened sinner in that day, will be invested with the majesty of Christ and will speak to the sinner from the throne of Christ. Alas! how many sinners in Zion will that day reveal! The grand event here symbolized is the enthronization of the word of God.

"And the armies that were in heaven followed him upon white horses, clothed in fine linen, white and clean." 14.

The clothing here mentioned is the same as that mentioned in verse 8 as granted to the bride of the Lamb. There, 'pure and lustrous,' it is here 'pure and white.' This is the righteousness of saints, that which has been imparted to them that believe in Christ, discarding all their own. These celestial armies are saints who in the day of Christ's manifestation are found following him fully, purifying themselves as he is pure. They shall see him as he is, and shall be like him. He shall come to be glorified in them, in every one of them, and to be admired in all them that believe. The glory which thou hast given me I have given them. They themselves shall doubtless be astonished at the glory accruing to them and embosoming them in that day.

"And out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God. 15. We had already in the 1st Chapter the sharp two-edged sword proceeding out of the mouth of Christ. Of course this is the word. Not the mere word that the critic sits down to scrutinize and interrogate as he would a prisoner at the bar of his judgment, not the word that the semi-belief of the Churches thinks it knows so well, but the word which a victorious faith so identifies with him that sits upon the throne, that it is to him as a word from the throne, the word of the King, of the King of Kings. The manifestation of the glory of Christ in this swift-coming day will give infinite importance to the word of Christ now proclaimed among the nations, tribes and tongues of men, and every word of it will come home to the awakened and alarmed sensibilities of men, with the authority and omnipotence of God. The expression, He shall rule them with a rod of iron, we have in Rev. II 27. It is taken from the 2nd Psalm where it is part of the promise made to the Son, the Messiah, of victory over a rebellious world. In Rev. II. in the epistle to the Church in Thyatira, that same august promise is distinctly made over to the believer by the Messiah, reminding us of the words, He that is least in the kingdom of heaven is greater than the greatest of prophets. Christ, in the Epistle, says; He that overcometh and keepeth my works unto the end, overcomes all that hinders his entire conformity to Christ and maintains that conformity through the various tests and trials appointed to him, will I give power over the nations and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. That is, I give to the believer even as I received from the Father. The rod of iron is the word of God. Men now treat the word of God as though it were of gutta percha, and make it assume any shape that they fancy; but in the day when Christ shall be realized among men as on the throne, and the flame from his eyes of fire shall be felt by them, then the word of God in all its details will be as unbending and as unalterable as the authority of the Most High. All other authority shall die out and men universally shall know that the one standard of God is that which is set forth in the Everlasting Gospel. Some of these expressions take us to the 63rd ch. of Isaiah. As grapes are trodden down in the wine-press that their juice may be expressed, so shall the word of God come with crushing power upon those who have hitherto made light of it or thought better of something else. There are myriads of persons in Christendom, whose great aim is to fight the Gospel so that it may not be able to harass them. That very word comes to make us acquainted with the plan of God whereby we may attain to joy unspeakable and a peace that passeth understanding. But men only notice that it comes to separate them from sin and they are made by sin to believe that it will be death to them to be separated from all sin.

REMINISCENCES. CCX.

Extracts from Note-book Bombay, 1849.

March 24th. Isaiah 43, 19. Behold I will do a new thing. The miracles of the former and those of the new dispensation are contrasted. Those of the former were for the most part afflictive and terrible; God's people were delivered, but with great destruction of their enemies. But the miracles of this dispensation are beneficent, 'a way is made in the wilderness and a way in the desert.' Contrast the miracles of Moses and of Paul, of Elijah and of Christ. The destruction of God's enemies in the Revelation is figurative for being slain by the word. So pentecostal time, is described as a great and terrible day of the Lord.

Rev. 20, 2—4. "A thousand years." Designations of time, in prophecy are never to be taken literally. Throughout the prophetic books a day is a year. If 1000 years had been the period to be designated here, a thousand days would have been the language used. I incline to think that a thousand days is the period of time indicated here by 1000 years. A year is put for a day, as elsewhere a day for a year. 1000 days could not have been indicated by the words 1000 days, because a day is a year. Therefore years are used. The saints will reign with Christ on the earth, for a space a little less than 3 years, after that the final overthrow of Satan.

Rev. 20, 6. "On such the second death hath no power." This day, March 24th, understood. It is spoken of as something peculiar to the first-risen, and not the same as the 2nd death

in 14th verse, for it is true of all the saved that on them that 2nd death hath no power. They shall reign with Christ the '1000 years,' and after the annihilation of sin will continue to reign with him for ever. The last enemy that shall be destroyed is death. That is, the last of Christ's enemies in this world. Death will be driven out of the world, before the end of all things.

March 27. Passages of Scripture lately become clear to me. "Spiritual body." "Glorious body." "Filled with all the fulness of God." "I can of mine own self do nothing." "A building of God." "Absent from the body, present with the Lord." "If by any means I might attain unto the resurrection of the dead." "On such the 2nd death hath no power." "Walked with God and was not, for God took him." "There is none good save one, that is, God." "Waiting for the adoption, to wit, the redemption of the body." "Sanctification and redemption." "Whom he hath sanctified them he also glorified." "The earth is full of his glory." "That there should be time no longer." "Blessed are the dead which die in the Lord from henceforth." "Ye shall find rest unto your souls. "A Lamb and with him a hundred and forty and four thousand." "And no man could learn that song."

March 28. The 144,000 relates I think to character and not to numbers. The piety of the old prophets multiplied by the piety of the apostles, and thousands added to express still an immense increase, denoting I think that they shall be filled with all the fulness of God. For there must be all this amazing difference between such and any thing less. The same thing I find indicated in the 21st ch. by 12 gates and 12 angels, by 12 gates and 12 foundations, by 12000 furlongs, by 144 cubits of an angel. What is said of the N. Jerusalem is said of each individual in it, and will be fulfilled, in an important sense, when one is fully risen again from self, and is filled with all the fulness of God.—Also the tree of life which bore 12 manner of fruits and yielded her fruits every month,—144.

It seems to me that I am to labor henceforward not for the salvation of sinners, but for the salvation of the glory of God. For it seems to me that I am saved simply by becoming nothing, and letting God's glory appear.

March 29. Isai. 25, 11. "And he shall spread forth his hands in the midst of them as he that swimmeth." Water is an obstacle. It offer resistance to a body that would move through it. But there is a way of going through it, by which that resistance may actually be made a means of advanceing, as is the case of a swimmer. In like manner God will make the opposition of his enemies only a means of glorifying himself and extending His kingdom. Christ on the cross, with arms outspread.

March 30. Ephes. 3, 19. "And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." These things are necessarily connected, that is, we are only so far filled with the fulness of God, as we know the love of Christ. By the cross we learn that God is love; and knowing this, we know that only as we are filled with love are we filled with God; and we address ourselves specifically to the constant and utmost exhibition of love. As we manifest love, we make manifest that God is dwelling in us. To know the love of Christ is to know that every individual is the object of immense solicitude to God, and that in no way can we possibly so please God as to seek with our whole heart the good of each individual. We are to study then the love of God in Christ Jesus with this great end in view, namely the exhibition of that same love through our own agency. He that dwelleth in love, dwelleth in God and God in him. By the measure of love felt and shown, we may ascertain the degree of the presence of God. And inasmuch as the love we are to exercise is God's love, therefore we must habitually seek from God and not from ourselves. When in the presence of another we must offer up prayer for Christ to put his love into us, and express his love through us. We must look at the cross, and see how great God's desire to bless him, and then seek to give the largest possible expression to that love. This expression will not always appear loving in men's eyes; God does many severe things in love; and that same love will sometimes require us to do and say severe things. But if there be the desire and prayer, God will teach us at the time. His very nature makes it absolutely certain.

16. "To be strengthened with might by his Spirit." A man's spiritual might is no more his own might, than a man's bodily might in his own. Nothing is more absurd than for a man to boast of his bodily vigor, when he cannot tell one muscle from another, or know what a muscle is made of, how alimented from moment to moment, nor by what process his will is communicated to it. It is not his vigor; but vigor that God graciously places at the disposal of his will. And so with spiritual strength: and it were just as absurd for a Whitfield or a Paul to feel elated in view of the energy imparted to them, as for the boxer in view of his strength. It is only by the displacing of self, that the Spirit can come into us; and the more of the Spirit's influences we enjoy, the less foundation there is for self-love.

April 2nd. "Thou shalt not tempt the Lord thy God." Thou shalt not experiment upon his affection to you, by calling upon him to do that which does not consist with his own glory.

Is. 66, 6. "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies." Not merely from the city, from Christendom but from the very temple, from the evangelical portion of the church Judgment, in these latter days, must first begin at the house of God. The enemies that call themselves brethren, unconsecrated Christians, these will be the first, whom the arrows of the Lord shall pierce in the day that is at hand. It will naturally be so. God will cause his glory to be seen on the consecrated portion of Zion, and the others will stand confounded with the election thus openly made, and at their own rejection. It will be as though they heard Christ say, Depart from me, ye workers of iniquity I never knew you.

ADDRESS BY THE REV. MR. BELL.

At the Recognition Service of the Rev. Wm. Bell, M. A., in Baptist Chapel, Bellasis Road, Friday, May 4th, 1883:—

The work of the ministry falls naturally under two main divisions. These are first the duties to be discharged in connection with preaching, and secondly the duties to be discharged in connection with the pastorate.

I: Preaching.

God has given to the world a revelation of His mind and will. That revelation, as we believe, is contained in the Bible. There we find God entering into human history, and through a long series of historical events, as well as by the words and lives of His servants, training men to know Him. He spoke 'of old time in the prophets...by divers portions and in divers manners,' and in the fulness of time He spoke 'in His Son' who is 'the effulgence of His glory and the very image of His substance.' While Jesus was yet with His apostles, He promised that after His departure from them He would send the Comforter, who should take of His and show it unto them; and when He ascended on high, He fulfilled the promise, and at Pentecost bestowed the Holy Spirit on the Church. Under His inspiration and guidance, the Evangelists recorded the life and sayings of their Lord and the history of the early Church, and the Apostles shaped from the facts about Christ the doctrines and ethics of our Faith.

The writings of God's prophets before Christ, and of His evangelists and apostles after Christ, constitute a revelation of His mind and will which is preserved to us in the Bible. *It is the office of the Christian preacher to expound and declare to his people the contents of that revelation.* He has to deal with the facts which lie along the path of this divine movement in history and point out their significance; he has to collect and compare the statements of God's prophets and apostles in regard to the doctrines of the Faith, and he has to enforce and apply the precepts they have left us.

Let me say at once that this is no easy task, and I would not undertake it with the feeling, and I would not have you entertain the feeling that it is easy. We handle the most profound truths which can occupy the attention of the human mind. Thank God! we are promised the aid of His Spirit, but the Spirit works in conjunction with and not apart from the efforts we put forth and the energies we expend. We have to speak to men of the most varied temperaments and dispositions, men whose peculiarities lay them open to special forms of temptation and sin, or make it possible for them to attain to special forms of Christian excellence and activity. We have to address men in the most differing circumstances; in joy and in sorrow, in prosperity and in affliction, oppressed by care, disappointed; men who are seeking God, men who are penitent, men who are beginning to experience the joy of trust, men who are exposed to more than ordinary temptation, men who are growing careless, men who have backslidden. We have to go in search of the lost, restore the wanderer, and help forward those who are already in the way of Salvation.

This is not easy, brethren, though it may be most happy, and blessed work. We shall expect our sympathies to be largely drawn upon, and our energies to be severely taxed. We shall expect our patience to be tried, since we must become all things to all men. We shall expect that our faith will be tested when we are called upon to contemplate results which appear to us to be small in comparison with the seed we have sown.

In regard to our Sabbath and weekly instruction, we shall think it right to make careful preparation. We have truths to preach which will require earnest thought, devout meditation, and patient pleading at the throne of grace. All the help we can get from men of God who have thought and felt on what He has revealed, and have written down for our benefit the results of their investigations, we shall hope to use.

We trust that you will regard this work of Christian instruction as one main part of our work among you. I am not sure that congregations generally know what pains and care are required if one would even attempt to do it well. All a congregation knows of the expenditure of time and force which is necessary to preaching is while sermons are being delivered. But *then* you see only the results; you know nothing of the labour we have been at to bring these into shape.

The fact that this office has been in many cases unworthily performed is not a reason for giving less, but rather for giving more attention to its duties. Many in our day regard with coldness the institution of preaching, and look to books to supply all the benefits which were formerly derived from sermons. This is the age of books; and we have to be thankful for the large amount of knowledge they have diffused, and the intelligence they have quickened. But notwithstanding that questions of a religious interest are not dealt with now in sermons only, there is a large margin still for the preacher. There is the living voice, there are the words of one known personally to his hearors, there is the possibility of a close adaptation of his words to his hearers' wants, there

is (or ought to be) the unfolding of a personal religious experience; and these things you do not get, or you get in much smaller measures from books.

Let me ask you to keep very carefully in mind that, in regard to this part of his work, a minister will need the co-operation of his people. I mean by that, that if results are to flow from his preaching, those who hear will need to attend to and digest his words. For listless hearers, what will a man's words be worth? what will they accomplish? The preachers' preaching has its correlate in the hearer's hearing, and if that be left undone all is as if undone. I have heard congregations complain of the dulness and dryness of their ministers; might not some of the ministers have been justified in returning the compliment to the congregration? At all events, the same God who has commanded the preacher to preach has commanded the hearers to hear. 'O earth, earth, earth, hear the word of the Lord.' All is not done when the message has been delivered. Those who hear it may fail to heed it, may deny its authority, may refuse it obedience, and the responsibility for these things does not lie with the messenger.

Let me say that we do not bind you to believe without questioning or search everything we tell you. We have a treasure to impart, but we have this treasure in earthen vessels. Our message is true and pure, but we may not always speak it as truly and purely as we wish. Our vision may not be always clear to see what is revealed, our hands may not always handle it with perfect skill, we may fail of finding language to express the convictions which are glowing within us. So far from setting up ourselves to be infallible, we would confess to you our imperfections, and warn you that these (though may God grant us grace) may mingle with our declarations of His truth. This very fact imposes on you the duty of sifting our words—not for purposes of idle criticism, but that you may draw from them and appropriate whatever truth there is in them. St. Paul gave his hearers to understand that in his preaching he commended himself to every man's conscience in the sight of God.—This we would do, and we ask you for the honest exercise of your consciences on what we say.

It is right that, while dealing with the preacher's work, I should state what in my view are the things which constitute the essence of the Christian Faith. Foremost in our faith, brethren, stand the Person and Work of the Lord Jesus Christ, and the facts about Him are the very heart of it. That He is the Eternal Son of God; that all things were created in Him and through Him and for Him: that when sin entered our world He undertook to do the will of God for our redemption; that for this purpose He 'emptied Himself, taking the form of a servant, being made in the likeness of men; that He gathered into his life the experiences of our humanity, and that His life expressed God's mind toward us and our duty to God; that 'being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross,' so making atonement for the sins of the world; that through Him, and especially through His death is granted to believing souls the remission of sins; that this same Jesus, when His work was done, ascended on high and sits now clothed with all power at the right hand of God; that after He ascended He sent His Spirit to abide with the Church; that He shall one day come again to judge the world in righteousness; this is a brief outline of the truths which, with the help of God's Spirit, we hope to declare among you.

II: The Pastorate.

I have left myself little time to speak of the second half of ministerial work—the duties connected with the pastorate.

A pastor is a shepherd, and it is the duty of a shepherd to care for his flock. The work of publicly instructing the Church is, if you like, a part of one's pastoral duties, but the pastorate includes much more. What distinguishes it chiefly from the work of preaching is, perhaps that its duties are of a more private kind, and require a special knowledge of the individuals under one's charge, and a special ministering to the wants of each. When we preach to you, we see you all together, and speak to you all together; when we become your pastor, we see and speak to and work for you individually. In discharging this office, we shall hope to know you personally, to give you what help and comfort we can, to be faithful in admonishing and exhorting you where duty requires, and to derive much benefit ourselves from intercourse with you.

May I say that, in this part of our work too, if it is to prove fruitful, we shall need your co-operation. It is generally expected that a minister will, as he has opportunity, visit the homes of his people, and cultivate their personal acquaintance. I see no reason why this should not be a means of great good to both, and some such arrangement would seem necessary if pastor and people are to live in each others confidence. But, brethren, how much good shall result from it depends upon you as much as upon me. For my part, I should like to follow this method just in so far as it can be made a means of good, and I should like you to fall in with it just in so far as you can make use of it for spiritual improvement. When we meet with each other, let it be with a real concern for each other's good. Let us see to it that our intercourse is stimulating and purifying. We shall have to guard the door of our lips, that no unprofitable words escape. We shall have to keep our thoughts from wandering into worthless vanities, and brace them up for what is profitable. We must mean to accomplish something by our fellowship, for ourselves and for each other. Otherwise, this important part of ministerial work will fall into disrepute and disuse.

As to the special forms of Christian activity which it would be right for us as a Church to pursue, I will say little now. Let us begin by looking carefully to our own life before God. We must show our faithfulness to Christ by purging from our midst every form of evil passion, and cultivating every Christian grace. Then shall God give us that union which is strength and if we wait upon Him in prayer He will direct us in the conduct of our Church life.

I trust that our relations with all other bodies of Christians will be perfectly cordial. We have our distinctions, it may be of Church polity, it may be in our views of some Christian doctrine or ordinance, and of these I trust we are not ashamed. Yet, while we hold to our own, we only honour our Master when we recognize His image in our brethren also. And after all, have not we and they a great deal more to agree about than we have to differ over, and shall we not raise into prominence the glorious truths wherein we are one rather than the minor points wherein we differ?

To whatever work we put our hand, let us remember that we do not exist as a Church to perpetuate certain forms of organization, certain modes of worship, or even certain views of Christian doctrine. We exist to honour Christ—to know and to do His will. I think I have known Churches which were so occupied with their particular modes of showing reverence to Christ that they had ceased to do Him any real reverence: Churches which were formed on a certain pattern, and which could engage in no Christian work that did not conform itself to that pattern. From this evil may God keep us, may He help us to regard all true service of Him as vastly more important than the ways we take to serve Him.

I have covered much ground, but very partially, for there was a great deal to be said and little time to say it in. Brethren, pray for us. we shall need your prayers, your sympathies, your co-operation. May God help us to realize in some measure—why not a full and glorious measure—His own ideal of a Church of His dear Son.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—The only infidel literature that has been circulated amongst us here has been Mr. Voysey's Sermons. They have been sent in packets monthly from Meerut to the European Hospital. Hitherto they have been intercepted and some of them have been given me to read, and they are as bitterly hostile to our Lord Jesus Christ, and as scurrilous in tone as if written by Mr. Bradlaugh himself—the senders of these are not known and I think it would be well to warn medical officers of the practice, in order that they may not be used as tools for the dissemination of infidel productions of the kind.

Yours truly,
Truth.

N. W. P.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—7-30 A. M. and 6 P. M.; Wednesdays—7-30 P. M.

We are requested to intimate that the funds of the House of Hope are at the present time very low, and that money is urgently needed.

We have received for the Gospel Hall, Picket Road, from Mr. N. Rs. 5.

Received for the Salvation Army from Mr. S. Rs. 3; K. C. Rs. 10.

For the M. E. Church, Bombay, from K. C. Rs. 20.

The special services held at Dean Lane, Fort, having terminated, the Fellowship Classes will be held as usual at their respective places, this evening.

A CARD OF THANKS.

The Cannington School, Allahabad, acknowledges Rs. 10 from Mrs. A. B. (Dehra Dun) and Rs. 5 from Babu S. S. The fact that in two months Rs. 3,600 have been presented suggests the propriety of calling a halt and of saying, "Thank you," and of stating that the remaining Rs. 600 can be managed.

Toward the Church Rs. 9000, E. M. S., (Pakour), sends the first Rs. 60.

Received by Cannington School, Allahabad, toward the last six hundred due; Mrs. H. K. (Bangalore) 5; Miss B's "Home," Lucknow, 5; The Rev. D. O. (President of the School) 110.

C. P. Hard.

Epitome of News.

Saturday, May 5.

—The Jewish Messenger is not much taken with the hundred schemes of the day for colonizing Palestine:

"The lamentable condition of a thousand would be agriculturists in Palestine, suffering physical hardship and exposed to the vexatious treatment of Turks in power, might have been anticipated. It is noble on Mr. Oliphant's

part to appeal to American Israelites to aid them in their distress. It is very *naive* for intending Roumanian colonists to expect the Benai Berith to forward generous sums. But it is about time, however harsh it may sound, for our brethren abroad to learn that American Israel will not contribute one cent for experiments in colonizing Palestine in its present political state. Mr. Oliphant has largely to thank himself for the colonizing craze and the misery in its train. It is a pity that his own deprecation of any hasty movement in that direction, except by trained, sturdy and independent settlers, were not more carefully heeded. As to American Israelites petitioning Turkey to admit an army of paupers into its domain, which a Paris correspondent urges, the absurdity of such a step is too evident. We may have every confidence in the Consuls of the Powers that they will not permit gross violation of individual rights. Further than this, in the heated political atmosphere of the Orient, it would be unreasonable to demand.

"Indeed, this constant harping upon colonizing Palestine by the *proletariat*, making the Holy Land a kind of Paupermania, is very much to be regretted, because it diverts the attention of our poor brethren in Russia and Roumania from their nearer duty—to elevate themselves above petty callings, and show to their neighbors that by virtue of that Judaism which is their boast, they can display sturdy, manly dignity, and shine in the higher professions, as a few are doing. Restrictions are slowly but surely falling away: But the *proletariat* continues—a hard, unbroken mass, with its superstitions and roughnesses. To transplant such a mass in any large numbers to Palestine, would be but to degrade the land still lower. The desolation that pervades its hills and valleys is equalled by the moral desolation of those mendicants who have come to Zion to beg."

—Am. paper: Kindness in the guise of cruelty was shown in a novel way by a Montana stage driver last week. The stage was on its way from Deer Lodge to Missoula and was passing over the Flint Creek Hills. So intense was the cold that the only passengers, a woman and her little child, were in danger of freezing to death. The mother's heart was so worked upon by the condition of her child that she placed around the babe all her wraps. The driver saw that drowsiness, the first stage of freezing, had fallen upon the wretched woman. He put his coat around her, but her blood seemd to be standing still. Then he grew very harsh, seized the woman, dragged her from the coach and left her by the roadside. "Oh, my baby," the mother cried. The driver cracked his whip. The stage flew over the snow with the woman running after. The race was kept up for nearly two miles when the driver took the mother in and again wrapped his coat around her. By a clever ruse he had warmed her blood and saved her life.

—Captain Nares having sought in the High Court Bombay, divorce from his wife on the ground of her adultery with Major Sexton, has obtained a decree *nisi* for dissolution of marriage and Rs. 5000 as dameges from the co-respondent.

—*Times of India*: The Zenana Medical Mission is making headway in Lucknow. The families of respectable natives of the city are steadily becoming more and more accessible to the Lady Physician of the institution; and very many female ailments, and those incidental to infant life, which have heretofore been crudely treated by indigenous *hakims*, are now being professionally dealt with on the lines most approved by Western medical skill.

Monday, May 7.

—Three deaths, due to poisoning by noxious vapours, are reported from Ferozepore. It appears that a zeminder of the Mokulsin tehsil soaked a large quantity of hemp in his well, to make it fit for rope manufacture. After two or three days a man was sent down to recover it, and was at once suffocated. Two other men who followed him met the same death. The three dead bodies were taken out with great difficulty.

—In Bombay last week a Parsee sent two labourers down into a well in which was 1½ feet of water and they both died of mephitic gas.

—*Bombay Gazette*: The sentence of two months' imprisonment passed on the proprietor and editor of the *Bengally* for contempt of court, with respect to the conduct of Mr. Justice Norris in a case now pending at Calcutta, will cause no surprise, though, we are confident, the necessity for imprisoning a native editor, at this juncture will occasion general regret. Whatever sympathy may be felt for an ill-educated writer, whose credulity has to a certain extent been imposed upon, it is clear that if such an offence as "contempt of court" can be considered to exist, the conduct of the editor of the *Bengally* fully merits the punishment which is apportioned to it. His delinquency was no hasty expression of opinion on the merits of a case still *sub judice*. It was a vulgar attack on the personal and professional character of a judge, based on a gross misrepresentation of his conduct. It appears that the *Brahmo Public Opinion* stated that Mr. Justice Norris had insulted the feelings of the Hindus by ordering an idol to be taken into Court. The accusation, as put by the *Brahmo Public Opinion*, was entirely false, for Mr. Justice Norris had ordered nothing until he had carefully ascertained the views of the Brahmin interpreter of the Court. Nevertheless the statements of the *Brahmo Public Opinion* afforded the *Bengalee* an opportunity of making a virulent attack on the learned judge, in which the hackney d examles of Jeffreys and Scroggs were brought forward to illustrate the characteristics of Mr. Justice Norris. Of course, the tone of the article was indefensible, and, we are happy to say, no defence was attempted. The accused freely apologised for what had been done. It is a pity, perhaps, that the full Court, to whom the matter was referred, did not see their way to accept the apology. At the same time, if punishment is ever to be inflicted for this class of offences, it is difficult to discover any reason for absolving the editor of the *Bengalee*. The decision of the High Court was supported by four out of five judges, but, unfortunately, the dissentient is the native judge, Mr. Justice Mitter.

—On Tuesday last the Maharaja Pertab Sing, C. S. I., Prime Minister of Jodhpore, while playing at polo, met with a severe accident. He cannoned against one of the opposition team, and falling with his pony, sustained severe injuries. Dr. Adams, a surgeon, who was at Mount Aboo, was summoned by telegraph to Jodhpore.

—The Imperial Chinese Telegraph Company have commenced erecting the telegraph between Shanghai and Canton.

Tuesday, May 8.

—A sympathizing telegram has been sent by "the people of Poona" to the hero of the hour, Baboo Sarendra.

—Berlin, May 6. The semi-official organ, *North German Gazette*, has published an article, strongly urging that Germany should participate in the forthcoming Exhibition at Calcutta in order to endeavour to gain a footing for German manufactures in the Indian markets.

—The Municipal Corporation at their meeting yesterday provisionally agreed to sanction the expenditure of Rs. 8,25,000 from funds to be raised by loan for improving the water supply of the outlying districts of Bombay by laying a new main from Vehar.

—The *Dinavurthamauny*, a Hyderabad native paper published in English, gives the following graphic description of the recent disaster at the Hussein Saugor Tank:—"It is with deep regret that we hear and see the late disaster which took place in the Hussein Saugor Tank. The band of men and women who wandered in the streets in the noon, along with the procession of the goddess Kali, were, by about 12 in the night, cold and stiff at the bottom of the tank. Thus the goddess favoured them. We hear that in the evening three boats were hired by a woman who lived in the Saunders Street for Rs. 5, and it was she that compelled her neighbours and friends to share her in the noctural water-perambulation. When the dusk of the evening was covering the skies, the persons who were about to be the subjects of the late disaster, were busy with their silks, silvers, and golds. After the toilet, men women, and children went, to share their doom, to the tank. When the three boats were full, they were conveyed to the middle of the tank keeping them side by side. The goddess Kali was in one of the boats. At the time the Brahmin, who was the poojary of the goddess, performed what the Hindus know as Mangalanaty, the disastrous crew rushed forward to smell the consecrated flames. Now the boats were already overloaded and dipped up to the brim, were out of their level and consquently water found its way in them. Oh! really our heart grieves to give you the conclusion. But suffice it to say, the three boats were upset, and the crew which was a moment ago full of mirth and glee, was struggling hard in water for want of air and help. We hear that about 18 escaped and the rest tendered their precious lives to the goddess Kali. When the escaped few went in the town to give the news to the police and their friends, the whole of Secunderabad was a mass of uproar and resembled heaven when the outlawed angels waged a war. Who could sleep at home soundly when his neighbour or friend, or perhaps kinsman, is mourning the death of some dear soul? By about the middle of the night Major Ludlow came to the tank to rescue those who can be rescued. Had it not been for his indefatigable labour and the energy of Messrs. Elliot, Couly, Hellier, and Ramasawmi (maistry), the few escaped, too, could have shared the same lot as others. Oh! how kind is our magistrate. Surely he is more kind than our goddess. The search went on the other day, and some of the corpses were taken out. Amongst them was found a woman surrounded by all her pets. This strange sight claimed a tear even from the grave mind of Major Ludlow. The same search continued for two days, and we hear that all the persons were taken out, not to go home to see their dear friends, wives, husbands, or children, but to find their way to the grave.

—*Bombay Gazette*; Secunderabad, 7: After careful consideration of the matter, the Council of Regency have decided to carry out the policy of the late Sir Salar Jung in connection with the Chanda Railway scheme, and to accept the terms offered by a London company for its construction and for taking over the existing line from Wadi to Hyderabad.

—Same; Mahabaleshwar: A tremendous flight of locusts was seen this morning passing over Mahableshwar. The sky was almost covered with the immense multitude. The locusts commenced coming at about 8 a.m., from the south-east, the direction of their flight being towards the north-west. At about 12 (noon) they were seen returning from the north-west and going towards the south-west.

—The *Madras Times* says that sailors will not go to a Home where there is no bar. The *Indian Witness* says: We affirm on the other hand that an immense majority of the seamen who frequent our ports prefer a Home in which there is no bar, and the proof which has been furnished has never been questioned. Twice in Calcutta the seamen have had an opportunity of expressing their minds, and each time the majority against the bar was overwhelming. The trouble is that wise committee-men, who know nothing of sailors, who never talk with them, never go among them,

and never have any faith in them, insist that Jack must have "wholesome liquor," and with good but blind intentions they set up a plague-spot in the place which they call his home.

—Same: Notwithstanding the stormy evenings the attendance of sailors at the Lall Bazaar Coffee Rooms continues to be large, and a good number go in to the prayer-meeting. The conversion of the men to Christ is always an object at the meeting, and we are glad to hear that as many as forty have come forward as seekers of pardon in the last fortnight. Ten sought the Lord in this manner last Tuesday. There is the strongest evidence of the complete conversion of the majority of these cases.

—The last Bombay *War Cry* contains a statement of accounts for the half year ending 31st March, 1883. The expenditure amounts to Rs. 11,354. They have now 14 officers, "none of whom are receiving any salary and 3 of whom have been paying for their own support."

Wednesday, May 9.

—The *Verona*, with English Mails, left Aden for Bombay, Tuesday, 8 P. M.

—A Poona paper states that an accident occurred the other day to Miss Fergusson at Mahableshwur. Whilst out driving the horses of the carriage became almost uncontrollable, and fearing an accident Miss Fergusson jumped out of the vehicle, sustaining slight injuries.

—A letter, of which the following is a copy, has been received from Earl Cairns by the editor of the *Church Standard*:—"Sir,—I have to acknowledge your letter in which you inclose a portion of a recent publication of the 'Salvation Army' containing some words of mine in reference to the work of the 'Army,' and you ask me whether I still continue to entertain an opinion of their work as favourable as I then expressed. The words to which you refer were spoken by me about a year since. From what I had seen and heard up to that time I fully believed—and I still believe—that the 'Salvation Army' had, although by methods which might appear to us strange and perhaps uncouth, succeeded as no organisation had ever previously done in attracting the ignorant, reforming the depraved, and in reaching a stratum of our seething population which never had been touched before. I was only too glad to welcome such efforts, even although I might question the taste and judgment of much that was done in making them. I am as much convinced now as I was then of the entire self-sacrifice, singlemindedness, and devotion of those engaged in directing this remarkable work. But I have been much pained by many things which have come under my notice in the further development of their operations. The language of irreverence—no doubt unintentional—in which some of their placards and advertisements are expressed, the 'Orders' and 'Instructions to the Officers of the Army,' the teaching of some of their publications as to the Sacraments, and even as to the Bible, their financial scheme of inviting deposits without adequate security, and of inducing contributions by the promise to the donors of a high rate of interest for their lives, all these appear to me to be matters which offend much more seriously than merely against taste or judgment, and I regret to say that I would feel myself unable at present to speak of the mode of conducting the work of the 'Salvation Army' as I did a twelvemonth ago—I am, Sir, your obedient servant, Cairns."

—*Bombay Gazette*; Calcutta, 8: Considerable excitement still prevails among the native community. The students of the various colleges have donned emblems of mourning in consequence of Mr. Surendranath Banerjee's incarceration. Several wealthy native gentlemen have subscribed large sums to engage efficient English counsel for the appeal. One native Chief is said to have made a donation of half a lakh of rupees towards this object. Yesterday's telegrams to Lord Ripon, and to the Secretary of State through the Viceroy, prayed for the release of the prisoner till the decision of the Privy Council is known. To-day's mail takes the appeal to England. It is not yet known who has been selected to conduct it. The friends of several native gentlemen in England have promised to help the Baboo's cause.

—The execution of Joe Brady is fixed for the 14th of May—exactly "a year, a week, and a day," the *World* remarks, since the terrible Saturday evening in the Phœnix Park.

—The *Indian Churchman* quotes from a private letter received from the north of England:—"We have of late been stirred up by the visit of Miss Ellice Hopkins, whose work you are aware of. She addressed a diocesan meeting of clergy about a month ago, with the Bishop in the chair, and has since spoken to the women and men of Sunderland, apart, as her manner invariably is. I was only able to go to the Durham meeting, wher she dwelt on the fearful immorality of the land and exhorted us to take steps to stem it. Alas, what an Augæan stable Christian England is—I fear that many heathen lands might set us an example. I confess I went to the meeting prepossessed against a woman undertaking to handle such a delicate subject before men, but her delicacy of mind and treatment, her reverence and her womanly and churchly tone quite brought me to see that she, who was expressly trained for this work by the celebrated Surgeon, Dr. Hinton, was not really overstepping the bounds of womanly decorum in revealing the secrets of that dread prison-house in which she has learned to yearn over the sorrows and degradation of her sisters. The facts are fearful, as the perusal of the works will show. She wants to start a "*White Cross Army*," for the promotion of purity and the protection of women. The Bishop wishes for parochial organization—but it would seem to be a very delicate and difficult subject to work, though I suppose it might exist as part of a *parochial guild*. As she truly remarked, this is at the root of half the agnosticism of the day. Men go a-whoring in their hearts, and call in their intellect to try and justify their lusts.

Thursday, May 10.

—It will surprise many people to learn that the *Nineteenth Century* is translated into Urdu at Lucknow and extensively circulated in the North-West.

—The *Pioneer* writes this about the Contempt of Court case.

The *Bengali* is merely one of several papers which have revelled in gross misrepresentation of facts in order to give point to scurrilous and offensive attacks upon Europeans, from the Lieutenant-Governor of Bengal downwards. Reckless mistatements; calumnious stories, more or less fictitious; wilful garbling of incidents harmless in themselves; even indecent and scandalous aspersions: these have been the weapons which Surendro Nath Banerji and his fellows have employed. They have traded on the known reluctance of the authorities to interfere with liberty of the press, and have enjoyed to the full the sweets of the Fool's Paradise which they had created for themselves. Now that they have been rudely awakened to a sense of their responsibilities, they can offer no defence, but simply cast themselves upon the mercy of the men they have vilified. Abject apologists serve no purpose beyond making the apologists contemptible in the eyes of friends and foes alike; and men who deal in slander should surely be familiar with the dictum of the English Bench that, in the interests of public morality, the courts will not sanction the withdrawal of actions for libel against newspapers, even though counsel airily state that "an ample apology has been tendered."

—Mr. D C. Gostling thinks the comparative immunity of Bombay from fires, is due to these circumstances: Bombay being a tropical city, requires no fireplaces for the purpose of affording warmth. Native cooking-places are invariably built with chunam or mud, and there being no chimneys, and the wood fuel giving out a smoke intensely painful to the eyes, the fire is put out as speedily as possible. By far the larger proportion of fires in Europen cities arises from timber beams, carelessly and uselessly built into the fireplaces and chimneys, taking fire. Another preventive against fire, that is almost invariably employed here, is concrete and chunam floors six inches in thickness upon the wooden upper floors. These are rare in the European quarter of the Fort, but universal in native houses; the ground flooring being also of solid concrete. Hence, practically, native houses are, if not fireproof, at least fire-preventive: the fire cannot spread rapidly, and only in rare cases does it take a firm hold. It is a well-known fact that wood, when in contact with or covered by chunam, will not burn. The Parisian system of fire-proofing is an example of this, a large quantity of wood being used in its construction. Then, again, Indian teak and other tropical timbers do not burn so freely as those grown in temperate latitudes. The former are hard and oily or gummy; the latter are soft, resinous, and saturated naturally with turpentine, a most inflammable oil. This last fact alone is, I think, sufficient to explain why there are seldom extensive fires in India; for I believe Calcutta and Madras are just as remarkable in their immunity from devastating conflagrations as Bombay. The first hour is all the battle. If a fire only spreads slowly for this time, the fire engines speedily arrive and are able to overcome.

—*Bombay Gazette*; Simla, 9: Several telegrams from Calcutta and the neighbourhood have reached Government on the subject of Surendranath Baboo's sentence, mostly praying that the preprogative of pardon may be exercised. Government, however, has no power to interfere in the case under the Criminial Procedure Code, because the sentence has not been passed for an offence as defined in that Code; nor does this prerogative rest with the Crown, for when the Contempt Bill was introduced last month, the Lord Chancellor said the Crown had no power to pardon in such cases. The Viceroy has therefore informed the petitioners that he has no power to interfere in any way. This conclusion was arrived at apart from the merits of the case, before the Court's judgment had reached Simla; but it does not follow that if jurisdiction had been vested in him the Viceroy would have interferred in such a case. Any memorials to the Crown will be forwarded in the usual course.

—Mr. Baunerjee, the barrister who is considered to have unsatisfactorily defended the contempt case, was burned in effigy last night in the presence of a great crowd present.

—Says the Lahore paper:—The passing of the first locomotive over the Attock bridge is a great event in the history of railway extension in India. The railway now runs without a break to Peshawur; and a considerable addition has thus been made to the strength of our frontier defences.

Thusday.—A journal published at Hubbardstown, Michigan, U.S., says: "Our community is again shocked by the result of whisky. A young girl of eleven years has just died from the effects of poison administered by her own hand, frightened and driven to the act by the brutality of a father whose better manhood has been destroyed by the power of strong drink. Last Sabbath evening the child was ordered to go and drive home the cows, but was afraid to go on account of approaching night. Whereupon the father, who for several days had been on fire of hell by whisky, told her *if she did not go he would cut her throat.* She replied, 'You need not kill me, I will do it myself.' And knowing of some arsenic, which had been purchased for the purpose of poisoning rats, she took it, and immediate death was

the result. When the last trumpet shall sound, and dead shall come forth, and stand before God, the child shall stand there; this inebriate father will be there; that licensed drink-seller will be there; the legislators who opened the flood-gates of damnation by enacting the present licensing law will be there; and the voters who allow these laws to exist will be there. Is it not time that a thing which has such terrible power should be restricted in its sale, or banished entirely?"

—Record: "General" Booth, on Monday last, at Exeter Hall, took the opportunity, when presiding at the annual "May Meetings" of the Salvation Army, to reply to the assertions recently made against the organization. The Bishop of Oxford had expressed a wish that statistics showing the proportion of cases of immorality or illegitimacy to the number of Salvation Army meetings held could be obtained. Asked for the grounds upon which he founded his accusations, the Bishop of Oxford had written two letters, the first of which stated that the names of his informants—credible persons—must be withheld. Again asked to supply the grounds upon which his statements were based, or, failing this, to withdraw them, the Bishop said that "He would make some further inquiries, and if he could find any reason to modify his opinions he would do so." Inquiries made of every corps in the Dioceses of Oxford and Hereford elicited straight forward replies that even no report of cases of immorality arising through the proceedings of the Army had been heard of save at Hereford, where, however, upon inquiry at the union workhouse hospital, it was found no women connected with the Army had ever been there because of misconduct. Similar inquiries would be made of every corps in England; and, if the bishops who had so unjustly aspersed the character of the Army would not do them justice, the General proposed to send a Memorial, signed by the million and a half of the Army's adherents, to the head of the Church—the Queen—praying Her Majesty to see that justice was done them. In this he believed he would have the support of the Primate. It was wholly untrue that at York Salvationists were "crawling for Jesus for two hours in darkness." Despite the attacks against which the Army had had to contend, they were still marching on, abroad as well as at home.

—*New Dispensation*: Professor Huxley says in the "Encyclopædia Britannica:"—"The only perfectly safe foundation for the doctrines of evolution is in the archæological evidence that particular organisms have arisen by the gradual modifications of their predecessors, which is furnished by fossil remains." But Professor Virchow states in his presidential address:—"Not a single fossil skull of an ape, or of an ape man, has yet been found that could really have belonged to a human being. Every addition to the amount of objects which we have obtained as materials for discussions has removed us further from the hypothesis propounded. We must really admit that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known, and put them on a parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals who show a relatively inferior type than there are among the fossil known up to the present time." Scientific men have become proverbially hasty in their opinions. Why do they jump to conclusions? Delay is not unscientific; let them wait, at least, till the missing link is found.

Friday, May 11.

—Mr. Cleveland, Government Solicitor, and Mr. H. W. Payne go home by to-day's mail-steamer.

—Mr. Cockburn, Police Superintendent of Beerbhoom, Bengal, and his two sons, whose sudden death, all on the same day, was announced a few days since, were victims of cholera.

—Locusts are appearing in many parts of the Presidency.

—Death, last week, 481. By Cholera, 28.

—*Bombay Gazette;* Mhow, 4; On Thuesday, the 2nd instant, a serious disturbance between Hindus and Mahomedans occured here. The Mahomedan Kuburstan, or burial-ground, is situated near a village a short distance outside cantonments, inhabited chiefly by Hindoos. A funeral party of Mahomedans was conveying a corpse for interment in this Kuburstan, and the moulvie who accompanied the party, prior to reading the service, washed himself in a stream from which the Hindus of the village draw their drinking-water. On being expostulated with by one of Holkar's policemen quartered in the village, the moulvie resisted him, and this was the signal for a free fight between the funeral party of Mahomedans and the Hindu villagers.

The Mhow Contonment Police succeeded in suppressing the row.

—Same; Bolaram, 7: "The Wesleyan Methodist Chapel at Trimulgherry was yesterday opened for divine service. The opening services were conducted by Colonel A. H. E. Campbell, commanding the Resident's escort. The Rev. Mr. Pratt preached in the evening. The chapel, which is a neat structure, was built by Mr. J. Carrs, Secunderabad."

—The Monsoon is said to have burst on the 9th, at Colombo.

—The *Bombay Educational Record* says:—Major-General T. Waddington, Educational Inspector of the Central division, retired from the service on the 14th of last month. He officiated in the Educational Department for nearly 20 years, and was much esteemed by his subordinates. A committee of native gentlemen, have opened a subscription-list, with a view to perpetuating his memory.

—*Subodhu-Patrika:* We are glad to be assured that our brethern of the New Dispensation are not exclusive in their devotion to Christ. But then how do they justify the supreme place they assign to him among the prophets of the world, and why are they so eager, as is quite evident from numerous extracts in the *Sunday Mirror* and its successor the *New Dispensation*, to be recognized as a body of Christians. The Anniversary lectures of Babu Keshub Chundra during the last few years also point to the same conclusion. Their evident aim is to reconcile the principles of the New Dispensation with the leading doctrines of orthodox Christianity. The Apostelic organization of the Missionaries of the New Dispensation and the language and phraseology used in reference to it is essentiallly Christian. Nay there is even a growing tendency to place the central figure in the New Dispensation on the same superhuman pedestal which the prophet of Nazareth occupies in the Christian Dispensation.

Selections.

INTERPOSITIONS.

BY BISHOP A. CLEVELAND COXE, D.D.

Allowing a wide margin for coincidences which can be referred to contingencies not inexplicable, and for human stupidity in becoming superstitious, where a little use of reason would emancipate the mind, I still hold that superstitions of a less unreasonable character exist among all nations and are a powerful testimony to the mystery of chances and mischances, of *contretemps* in its perpetual occurrences and recurrences, and of that total depravity of material things to which I have found it convenient to refer so often. And, if I find in these exceptions to law such a disproportion with mathematical possibility and with logical sequence from admitted premises, as cannot be reconciled with automatic law, working out its natural consequences, then I begin to enter this cloudland of the *preternatural*. And this misty region deepens as we proceed. We are reminded of the disciples who "feared as they entered into the cloud," upon a memorable occasion. For the preternatural becomes more and more deeply mysterious as we advance into it. True, I hold this to be just as true of the natural as of the preternatural, only we knew such a variety of causes and operations in Nature that we content ourselves with assigning a name to them. We call them "natural," and there the wonder ceases. We accept unfathomable mysteries without marvel, when we have learned, by observation and experience, something of their properties, combinations, and the like, and when we find them capable of being yoked and driven submissively in obedience to the will of man, operating on the few facts he has ascertained about them. When we speak of "Nature," there, it is imagined, the mystery ends. So certain clodhoppers, frightened out of their wits by an unusual occurrence, applied to the village schoolmaster for comfort and were greatly relieved when he calmly adjusted his spectacles and assured them it was "only a phenomenon." "Oh! if that's all," said they, "we can go back to our pigs and cabbages;" and away they went, announcing to their fellow-villagers that "it was nothing but a *fonomiron*, and that they thought so from the start." Do we not practice a similar charlatanry upon ourselves, when we call ten thousand mysteries *natural*, and, imagining that to give them a name solves the difficulty, go contentedly to our farms or merchandise to "eat and drink, for to-morrow we die?"

I do not mean to incur the same fault in speaking of this fog realm of the Preternatural, by which I only mean those facts and phenomena which *nature* does not help us to explain, but which, on the contrary, confound all our ideas of nature and of laws supposed to work out the effects, so called. I have admitted the infinite *bathos* of human ignorance to be the probable base of much that *appears* preternatural; but, advancing further and further as with a sibyl to guide us, into the world of shadows, clouds, and darkness, I find that superstitions introduce us to another class of facts and that we be begin to penetrate a new domain of mystery. For, after all, superstitions do not germinate so absolutely in the thin soil of mischance and casualty as in the richer world of what I call *Interpositions*, of which every man alive can tell so many stories and which some call luck and others Providence. The superstitious say devoutly, "*Sic me servavit Apollo,*" as Horace did, with mock gravity. They ascribe it to their tutelary idol, their Nisroch or their fetish, or to their less odious "St. Mary of Lourdes," or to the scapular which was blest by Pio Nono before he had the evil eye; or, like more reasonable Christians, they surmise something providential and are thankful, as well as credulous; but they all bear witness to the fact of hair-breadth scapes most extraordinary and unaccountable. Good men do not like to talk about it, but they recognize "the hand of God" in instances innumerable, whether wisely or unwisely at present I say not. I only affirm that good men and reasonable men are witnesses to the very same things which the weak and unreflecting make a great part of their excuse for believing and practicing a religion of dotage and absurdity. All believe in *luck* which has happened to them, or in *interpositions*, call them what you will, which even atheists are willing to state as a curious occurrence in their personal experience; "not that we are superstitious about it, you know, only it struck one as a little singular." Just so! Mr. Thomas Paine was fond of telling how the drunken turnkey chalked the *inside* of his cell-door, so that, when he drew it to, there was no mark to be seen; so, when they came the next morning to summon the poor fel-

lows out of the chalked doors to mount the scaffold, Mr. Paine was saved to do a great deal of mischief among men. But he was sure this fact disproved an overruling Providence, for he was quite convinced of his own importance, and argued that such a God as Christians believe in would never have interposed to save the like of him. Perhaps it is otherwise, however, in the deeper thought of those who have taken pains to learn something about that God whom he despised. Even a Paine may help truth to work out its glorious revenges, and the Christian need have no hesitation in admitting the marvelous interposition of Divine Providence to save Mohammed in the cave of Thor. A pigeon sat brooding on her nest in the mount of that hiding-place, and a spider had woven his gauzy curtain across it; evidently, inferred his pursuers, nobody has gone in here; and the impostor was spared to change the manners and beliefs of millions of men, and to revolutionize peoples and kindreds and tongues, from the Caucasus, all over Northern Africa to the heart of Spain, and for thirteen centuries to impress himself upon human thought and human society. But all this is digression.

Now the hidden powers, call them what you will, which restrain and overrule mi-chances, reducing to incidents what otherwise would be accidents terrible to think upon, are, after all, suggestive of the preternatural on the broadest scale. Everybody recognizes the perverse in his minute experiences and smiles at them; but very often, were they not stopped half-way, they would be no laughing matters. A totally depraved thong loosens the linch-pin, and the perverse linch-pin lets down the coach. A rivet breaks, down comes a railway-carriage and a whole train is wrecked. Terrible outcries against "the intelligence *said* to rule the world" follow, of course. No thought of the thousand times the train went safe, in spite of broken rivets, loose rails, and ten thousand times ten thousand what-nots all the way from San Francisco to New York. The arrest of nature's laws, by interventions and interpositions minute and truly marvelous, is made light of; yet such things happen constantly.

"The rock must fall when loosened from on high,
Or gravitation cease when YOU go by."

And yet you do go by, and it happens to fall, just after you pass, and you say: "What a narrow escape." Nobody hears of the possible accidents that do not happen; but we all know of them in our own lives, let who will make light of them. "I was delayed, just a minute, by a passing friend, who asked me a question, and the rock fell a few seconds before I reached the spot." Such is the account you give of your "lucky escape." Such escapes are perpetually occurring, and the wonder is not that now and then a steamer perishes at sea, but that a single voyage is made in safety over leagues of ocean, vexed by fierce winds and rolling in water-mountains, with hundreds of souls on board and perils innumerable menacing every minute. In fact, the sources of peril are so multiplied, in ordinary life, that the average of safety which is enjoyed by millions is astonishing. Every individual life is daily and hourly threatened, from without and from within. To say nothing of the valves, that must open and shut with regularity, and the microscopic organs, that must operate infallibly with every pulsation of the heart, to give a human being one day of health, is almost enough to make one afraid to move. Yet the human clock ticks on, a hundred years full often. There is in every human body a scandal of science called "the vermicular appendix." No anatomist can assign any reason for its existence; it is a little pouch and pocket-hole attached to an entrail, which seems to be put there on purpose to make it the easiest thing in the world for a man or a child to kill himself with a wholesome meal. A grape-stone moving toward that pocket-hole would seem to be made on purpose to drop into it, and then farewell mortal. The seed of a raisin slips in, and death ensues. There is no imaginable utility in this appendage. It does no good that science can detect; but it adds a peril to life which one would say must work death, inevitably, constantly in cases numerous beyond computation. But nothing of the kind; death rarely happens from this cause. Life goes on, and food is digested, or passes undigested over this mischievous orifice, and life goes on, unimpaired for a century. Let any man construct a coiled tube of a similar sort and begin to pass through it fluids and all sorts of mixtures imitating those of the body. How long would the machine work without filling the "appendix?" It would seem as if natural laws and "total depravity," together, were daily operating, and were daily overruled and made to "work together for good," and not for destruction, in this vermicular mystery. But so in Nature, generally, one wonders that anything can be depended upon with any degree of certainty, or reckoned with as regular, considering the disturbing elements that menace and make war with its imputed laws. How comes it, for example, that it is possible to construct tables of human life, such as reduce "Life Insurance" to a system? Here we see the risks and uncertainties which beset the life of an individual, methodized as to men in masses, so as to bring out the fact that neither chances nor mischances, the vigor of one man nor the comparative feebleness of another, change the average stability of vital forces. Apart from the exceptional variations resulting from local causes, or from occasional epidemics, the death-rates of cities go on, from year to year, with due proportion. So it is with births, when Nature is not checked by crime; and the due proportioning of male and female in animated nature, age after age, is not the least of the marvels and mysteries of its existence which luck and the rule of chances fail to explain. There has long been an idea among men that some years are productive of males in excess of proportion, and that wars are sure to economize the surplusage, in due time whenever such an occurrence is authenticated. Something there is that controls and regulates and subordinates the "total depravity" of times and seasons, and ways, and operations, as well as machines, and contrivances, and then of sticks and stones, of mites and atoms, and the whole diatomic realm of the invisible. This something makes them work on the grand scale, as they should, while in particular cases they are ever working "out of gear." Now, if laws execute themselves, as some seem to imagine, then the hidden laws that keep interfering with the laws of Nature, and the counter legislations that arrest these malefactors, and repair their damages offer a subject for inquiry that again suggests our unfathomable ignorance. In some recent utteranees of one who probably knows more than he confesses I find the following remarks which are pregnant with such inferences as I am trying to impress. Herbert Spencer says: "The indirect and unforeseen results of any cause . . . are frequently, if not habitually greater and more important than the direct and foreseen results." And again: "Nature leads men by pure personal motives to fulfill her ends: *Nature* being one of our expressions for the ultimate cause of things." Note this concession—*leads men*, which may be translated "forces men," and you seem to have all the elements of Calvinism in this single sentence. But, if intelligent things are thus forced and fatalized by an "Ultimate Cause," let this be remembered should I advance to a similar remark as to things which have no will or power in themselves. Working all away and out of law and exhibiting, from whatever cause, an inherent depravity, lo! they are overruled and, by something which interposes and controls, they are forced to fulfill other ends and to work out other results than such as might be expected and foreseen. "Oh! the depth!"—(*Independent.*)

Miscellany.

—Rev. G. R. Stevens in *N. Y. Evangelist*:

I have sometimes feared that the very abundance of our means and agencies of religious instruction sometimes comes in between the soul and God, and hinders, more than helps, communion with Him—there is so much preaching and teaching about God, so many books, so much religious reading, so much doctrine, and argument, and theology. Do we not need to be careful lest these hinder the simplicity of our piety, and obscure our sense of the immediateness of our relations to God? We often charge upon the Roman Catholic the bringing in of images, symbols, and priestly mediations, between the soul and God. Is it not worthy of our serious thought whether we may not *in effect* do the same with our means and agencies of religious instruction and impression? The souls of the old saints of Israel dwelt under a sense of God's immediateness and nearness. They saw His work in nature; we see electricity and gravity. They saw His handiwork in the heavens; we see astronomy and algebraic equations. Thus our very study of the works of God may concentrate our attention so much on the revelation as to withdraw our thought from Him.

Without caution the same might prove true of God's revelation in the Scriptures. We are to see God in and through the Scriptures. They are given to bring God nearer to our thought and apprehension. Now, may it not prove true that if we go to them primarily in search of argument or theology, they may become to us practically an end in themselves, instead of a means of revealing God, and bringing us nigh to Him? And so of our preaching and teaching. All these ought to be the means of making God's nearness known and felt. But when our books or our theologies are made ends, and the attention concentrated on them, and the heart fixed on them, then their use is mistaken, and they hinder the simplicity and directness of our piety and devotion. We are not to worship the Bible, or to worship any doctrine of the Bible, any more than we are to worship God's saints or God's world. If we were to do this, the truths about God would practically do more to conceal Him than they would to reveal Him, just as the worship of God's universe and God's saints have always done, because the recognition of God's glory in these has been obscured and lost, and the manifestation has so come into the foreground that real communion with God has been hindered.

Nothing will more surely save us from this perversion than the use of periods of quiet for meditation and rest in God. What a new warmth and zest it would give to our practical piety. I think we break a law of spiritual growth, and fail to learn and appreciate one of the lessons of Jesus' life, if we do not take such hours.

In saying this I trust I do not disparage the work of the busy man who scarcely finds an hour for meditation and rest. Of that I have only to say that no man has any right to undertake so much that he cannot find occasionally such an hour. Besides, it would give refreshment, and a firmer, steadier hand and warmer heart for every task. Did we better remember to feel this, how heartily would we welcome the advent of such an hour, and greet it with the satisfaction which the poet sings:

"A moment from this outward life,
Its service, self-denial, strife,
I joyfully retreat;
My soul through intercourse with Thee,
Strengthened, refreshed, and calmed shall be,
Its scenes again to meet.

Again, I plead for such periods of quiet in the name of the divine provisions for rest. This, I take it, is one of the choicest privileges of a Sabbath rest. I know that rest does not mean idleness, and that the best use

of our Lord's day is lost if it is made a day of indolence. Ten Christians violate Sunday by laziness, where one does by work. And yet I do not think that ordinarily the day should be so occupied with work, however good, that no part of it can be given to quiet. The Lord knew the laws of man's spiritual life; He knew man's need in respect of quiet for meditation and devotion, when He set apart one day in seven, and named it *rest*—"Sabbath"—a day in which to pause, to stop, and think. This seems to be the primary idea of the rest-day which He gave His people of old. Now it is clear that the Lord in this institution recognized the need, the demand in the nature of man in order to his best growth, for such cessation and quiet; and accordingly "the Sabbath was made for man." This fundamental need remains unchanged. Christ and the Apostles recognized it. Accordingly, we have still the one day in seven—"the Lord's day"—and next to the public worship and the work and teaching connected therewith, the quiet hour for meditation and communion is its choicest privilege.

And so, as I have implied throughout, I plead for such occasions of rest and quiet in the interest of true spiritual life. At such times we have a chance to view ourselves and our work, as we do not otherwise. Our reflection and meditation upon what we are and what we are doing, will conduce at once, I believe, to humility and to increased zeal. We shall see ourselves more nearly as we are in the quiet of devotion and communion with God, than we are apt to do in our hurrying to and fro. We shall see our work and our whole life with more unclouded eyes. It will give us glimpses into ourselves which we shall not get without it. I am persuaded that many Christians hardly need anything else so much as the blessing and the revelation of themselves, which such an occasional hour would bring. We could see our *motives* better—the secret springs that lie behind our actions; we could sift our convictions better, and find what ones are genuine, and what ones have their origin in self-interest or ambition. In the calm light of such an hour we could see our brethren better, the good in them behind their peculiarities and personal imperfections. We should be more kindly and charitable men and women if we were more reflective, meditative, and prayerful men and women.

TELEGRAPHIC NEWS.

Cairo, May 3rd: News has been received here that the Egyptian troops under Colonel Hicks have routed five thousand of the Mahdi's troops in the Soudan, killing five hundred of them.

London, 4th: The House of Commons last night threw out the Affirmation Bill by 292 votes against 289.—The defeat of the Government was entirely unexpected.—True bills in connection with the Phœnix Park murders have been found against the "mysterious person called No. 1," J P. Sheridan, and John Walsh, all of whom are now in America.—William Maroney and James Nullett, two of the prisoners under arrest, have pleaded guilty of conspiracy to murder.—A new trial is ordered to be held on James Fitzharris as accessory to be fact.

5th: It has been discovered that Lawrence Hanlon, one of the prisoners now under arrest at Dublin for participation in the Phœnix Park murders, perpetrated the attempt on the life of Mr. Field.—The House of Commons last night agreed by a majority of 271 votes against 175 to a motion of Sir Stafford Northcote, refusing to allow Mr. Bradlaugh to take the oath after he had been heard from the bar of the House

6th: Timothy Kelly, the prisoner at whose two previous trials the jury were unable to agree, is to be brought up for a fresh trial tomorrow.

8th: The Prince of Wales opened the New Royal College of Music at Kensington yesterday. In his speech on the occasion, His Royal Highness announced that the honour of Knighthood would be conferred on Messrs. George Alexander Macfarren, Arthur Sullivan, and George Grove.

9th: A debate took place in the House of Commons last night relating to Army Estimates, in the course of which Lord Henry Lennox argued that the ironclad navy was inadequate. Sir Thomas Brassy, in replying, gave, however, reassuring information to the contrary. The Hon. Edward Stanhope introduced his motion last night that, "in the opinion of this House it is necessary that early steps should be taken to reduce the expenditures of India." The Hon. Gentleman called attention to the fact that the expenditure in India was on the increase. He urged the necessity that ample provision should be made in case of famine, and that a steady reduction of the present expenditure should be made. Mr. Cross, in replying said that the expenditure in public works in India was most profitable, and that, while it was advisable to check as far as possible any increase in the expenditure, it behoved the Indian Government, even by a generous outlay, to promote the interest of India. He suggested that natives should be more largely employed by the Government, and that a reduction should be made in the "superannuation charges." Mr. Cross then proposed an amendment that "every effect should be made to economize the expenditure in India." The House of Commons negatived the amendment without a division. Mr. D. Onslow moved that the following should be added to Mr. Stanhope's motion, that "in the opinion of the House it was to be regretted that India should have been burdened with a share of *Egyptian War expenses.*" The House then agreed to an adjournment of the debate. the Marquis of Hartington promising that he would shortly name a day for the resumption of the debate. Considerable alarm is being felt at Halifax, Nova Scotia, as it is alleged that a Fenian torpedo vessel has left Boston, U. S., bound for that port, H. M. Troopship Serapis arrived at Portsmouth yesterday from Bombay.

Paris. 9th: The Envoy who left here for Annam on the 14th of April last, is the bearer of an autograph letter from the President, in which he states that the impotence of the reiging *Tuduc* necessitates the definite occupation of Tongking by France. the King of Annam receiving an annual subsidy from the French Government. The King is also invited to sign a protocol, recognizing the French protectorate, France on her part giving ample guarantees that the integrity of the kingdom shall be preserved. The French authorities will control all foreign relations and collect all revenues.

London 10th: Timothy Kelly's third trial was concluded at Dublin yesterday, and resulted in his being found guilty and condemned to death.—H. M.'s Ttroopship Euphrates arrived at Portsmouth yesterday from Bombay.—A Board of Trade inquiry into the circumstances attending the collsion between the S. S. Clan Sinclair and the S. S. Margaret, which occurred on March 9 last, off Blackwall Point in the Thames (and through which the latter was sunk in mid channel), resulted in entirely absolving the captain of the former from blame.

PASSENGERS SAILED.

Per P and O Str. *Ancona*, 11:

For London—Col and Mrs Nemmo infant and child, Major Genl and Mrs Elliot Playfair, Mr and Mrs Beaufort and infant, Mr Henry Solomon, Mr J L Williams, Mr J A Baines, Hon Mr Justice Innes, Mr A G Steel, Mrs Fletcher, son and niece, Mr and Mrs W T N Martin, 2 children and 2 infants, Mr Henry Cleveland, Col Macgregor, Major P Fitz G Galloway, Mr T East, Mr W Quinnell, Mrs Proctor and infant, Mr and Mrs Bond, child, and infant, Mr W Davies, Mr H R Rich, Mrs Hay and infant, and Master Bapoojee Dorabjee Waltcha.

For Brindisi—Mr John Fleming. Mr J A Bryce, Mr W E Hart, Mr Richardson, Mr Egerton Spencer, Col F C Ruxton, Col W W Murdock, Mr W B Melville, Mr and Mrs Stuart, Mr W King. Capt A C Talbot, Mr W H Roberts, Lieut Col A H Davidson, Lieut Col E L Marryat, Hon R Millar, Mr F J Marsden, Mr C Pinsent, Mr F L Maguire, Mr C P Robinson, Mr Groeneweg, and Mr H W Payne.

For Venice—Mr and Mrs J C Hannynton, and child, and Mr R Linsey.

For Gibraltar—Mr D Joseph d'Naronha and child.

For Aden—Lieut E A Kettlewek.

PASSENGERS ARRIVED.

Per P and O Str. *Venetia*, 8:

From London—Col Fisher, Mr Doig, Captain Reeves, Lieut Buchanan, Lieut Lewin, Lieut Moor, Lieut Newnham, Lieut Williams Lieut Andrews, Lieut Blewitt, Lieut Cayley, Mr A G Fellows, Mr Soares, Mr Blaylock, Mrs Walsh, Mr Hornsom, and Mr Greenfill.

From Brindisi—Hon E Hewett, Mr J C Beresford, Mr F R Hogg, Col Gambier, Major Frend, Lt Col Moore, Lieut Aspinall, Mr Dillon, and Capt Vere.

From Venice—Mr and Mrs G Baird, Miss Essey, Mr and Mrs Gillon and infant, and Two Misses Johnson.

From Suez—Mr and Mrs Mette.

From Malta—Lieut Neville.

Domestic Occurrence.

MARRIAGES.

MACLURCAN—BINGHAM—May 9th, at St Andrew's Church, Bombay, by the Rev T H Greig, T A B Maclurcan, Assistant Port Officer, Bombay, to Fanny Sophia, youngest daughter of Captain J Bingham, Ordnance Department.

RUMSBY—JACKSON—May 9th, at St Andrew's Kirk, Bombay, by the Rev T H Greig, William Walter Rumsby, Bombay Ordnance Department, to Miss Margaret Jackson.

DEATHS.

LYONS—April 30th, at Deolali, of cholera, after a few hours' illness, Surgeon W J B Lyons, A.M.D.

STACEY—May 9th, at the European General Hospital, Christiana Eliza, wife of G W Stacey, Locomotive Department, R. M. Railway, Palanpur aged 25 years and 5 months.

ROWBOTHAM—May 3, drowned, at Barsi Town, Hugh Mackechnir Rowbotham, only child of Hugh and Janet Jeffrey Rowbotham, aged 18 months and 24 days.

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Subscriptions received from 5th to 12th May 1883.

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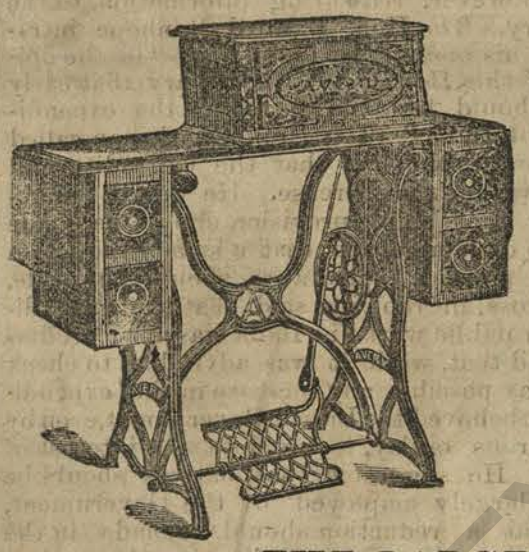

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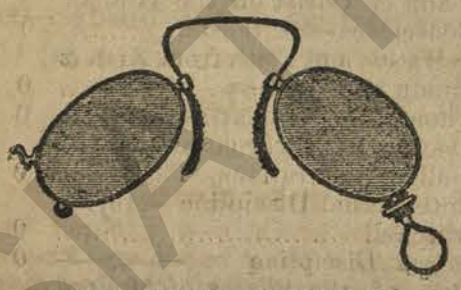

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